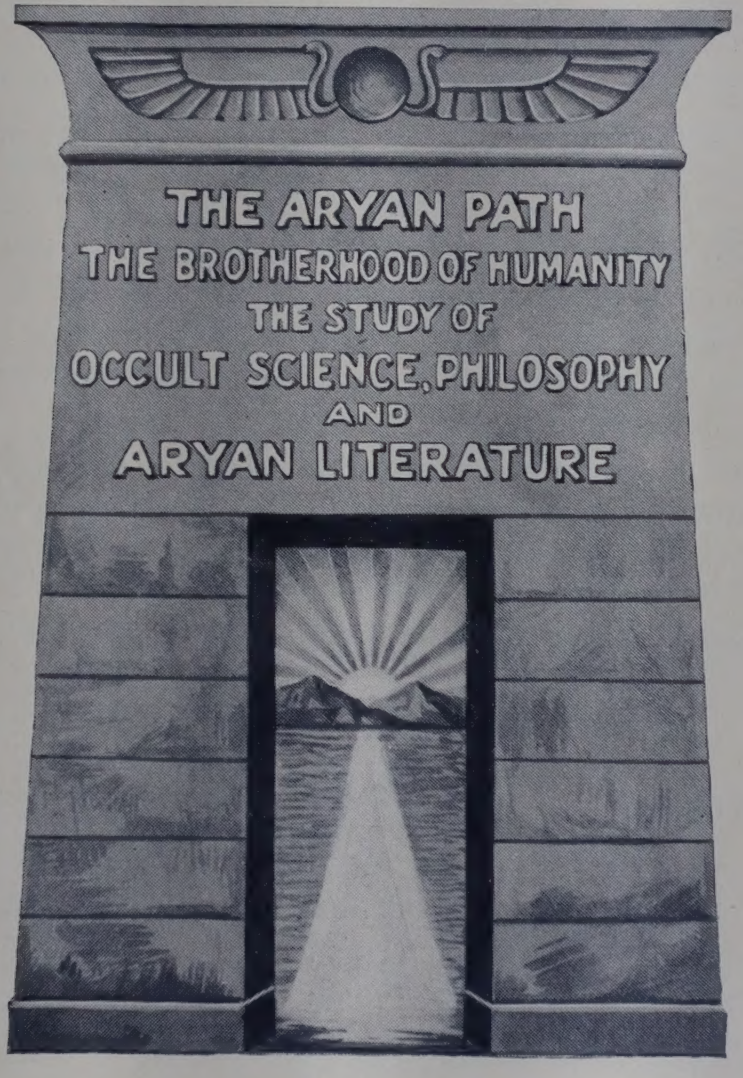
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. VIII No. 3

January 17, 1938

True, we have our schools and teachers, our neophytes and shaberons (superior adepts), and the door is always opened to the right man who knocks. And, we invariably welcome the new comer; only, instead of going over to him he has to come to us. . . . . .

Is any of you so eager for knowledge and the beneficent powers it confers as to be ready to leave your world and come into ours? Let him come by all means, as the pupil to the master, and without conditions; or let him wait, as so many others have and be satisfied with such crumbs of knowledge as may fall in his way. —MASTER K. H.

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(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There is no Religion Higher than Truth

BOMBAY, 17th January, 1938

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th January 1938. VOL. VIII. No. 3.

THE TREES OF LIFE

A STUDY IN "THE SECRET DOCTRINE"

From the highest antiquity trees were connected with the gods and mystical forces in nature. Every nation had its sacred tree, with its peculiar characteristics and attributes based on natural, and also occasionally on occult properties, as expounded in the esoteric teachings.—*The Theosophical Glossary*, p. 337.

The Occult reason why the Norse Yggdrasil, the Hindu Asvatha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the western scholars can tell? Nevertheless, the fruits of all those "Trees," whether Pippala or Haoma, or yet the more prosaic apple, are the "plants of life," in fact and verity.—*The Secret Doctrine.* II. 97.

The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic care* : thus rejecting the only knowledge upon which he can with full security base his Science.—*The Secret Doctrine.* II. 589.

We see two kinds of trees, one of which denudes itself entirely and remains expressionless for a large part of its cycle, and another which slowly and continually renews itself in every part, never ceasing to give expression, and often holding in evidence the old leaf, the new leaf, the blossom and the fruit.—*The Friendly Philosopher*, p. 6.

Those who walk, as pilgrims or peddlers, the plains of Hindusthan, with the sun blazing in the sky, scorching the earth, worship the trees which shelter them. As a religious duty Asoka not only dug wells for the thirsty wayfarer, but also planted trees on the roads he built, to give the traveller refuge.

But the mountain passes and the high plateaus of India reveal a different protective value of trees to the climber who seeks the vision that high altitudes alone bestow. He who slowly mounts the circling path, thousands of feet above sea level, knows how trees protect when the gale blows and the rain beats and the snow swoops down upon him. As he ascends and the track becomes bare and barren longingly he strains his eyes to detect some green foliage at the next turn, like a camel-rider taut and concentrated to spot an oasis in the desert. And delight turns into surprise when coming upon such a grove of firs he finds a Vairagi who welcomes him to his humble ashram.

The poet and the artist have adored the beauty of the trees but the religious devotee has worshipped them for their gracious shelter and benign protection. The mystic has heard the sermon of the trees while the poet has listened to their song. The pragmatical trader, the beauty-loving artist and the mystic desiring to penetrate the meaning hidden in the symbol feel gratitude to the trees, each in his own way and according to the depth of his own consciousness.

But it is the farmer, the Kshetri, who like a practising occultist knows the beneficence and maleficence which works in the kingdom of trees. He knows which tree gives best the shade which is protective to his crop. He also knows by practical experience the parasitic weed, the beautiful but poisonous creeper with sapping power, the bushes which, allowed to have their own way, would overrun his field and destroy his crop. He also appreciates the serpent who is a veritable guardian of his field against burrowing jungle rats and wild boars, and fears that other serpent who hangs from the tree and who is difficult to detect because he has built into himself green colour, to so match the green of nature as to exploit it for his own nefarious murdering work.

The expert botanist is like the Adept who makes use of the vast knowledge of the occult properties of every plant and creeper, every bush and tree. A fraction of that knowledge the Adept Fraternity has imparted to the world ; while the ordinary and exoteric properties of the vegetable kingdom are already known and are being further investigated, the real and occult properties are in the custody of Those Knowers of the Essence of Things—*Tattvagnyanis*—and they only pass on such of that occult knowledge as humanity is ready for, *i.e.*, will not abuse but utilize for the universal good, harming none—not even the ferocious panther or the more powerful but tiny boll-weevil.

Our concern, however, is not with the occult side of botany, but to examine another aspect of the Kingdom of Trees—the symbolic one. The tree, as a symbol, is an important one ; such symbols afford the student an opportunity to exercise his mind on the Law of Correspondence and Analogy. Without the proper use of the Law of Correspondence the propositions of Esoteric Philosophy cannot be comprehended.

Evolution of ideas, according to the Esoteric Philosophy, proceeds from within without. Says *The Secret Doctrine.* I. 282 :—

> Everything that *is, was,* and *will be,* eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections.
>
> Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this ; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

All kingdoms of visible nature are but reflections of their invisible prototypes. Therefore every kingdom, nay, every form in every kingdom, has not only its outward and ordinary meaning but also an occult one. Each kingdom and each form is a symbol, *i.e.*, an embodied idea. With Plato the lower types were but the concrete images of the higher abstract ones—an Eastern Esoteric teaching. The meaning and mission of any object in nature can be comprehended only when the higher abstraction which it ensouls, and of which it is a representative and a symbol on earth, is perceived. This apperceptive faculty can be unfolded only by a proper study of the Esoteric Philosophy according to the Law of Correspondences and full use can be made of it only when the learner is " initiated into perceptive mysteries ".

H. P. B. has given a great deal of information about the symbol of the Tree—a symbol which has " never been so degraded by antiquity as it is now, in this our age of the breaking of idols, not for truth's sake, but to glorify the more gross matter ". (*The Secret Doctrine.* I. 405)

What does the Esoteric Philosophy teach ? First :—

> The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant.—*The Secret Doctrine.* I. 128.
>
> The symbol of the " Tree " standing for various Initiates was almost universal. Jesus is called " the tree of Life," as also all the adepts of the good Law, while those of the *left* Path are referred to as the " withering trees."—*The Secret Doctrine.* II. 496.

In the main, repeated mention is made of two trees—The Tree of Life, and The Tree of the Knowledge of Good and Evil. Each man, assimilating by self-effort knowledge and experience, grows, and as he is a free-will being he becomes a tree of life or a withering tree. The Tree of Life symbolizes Unity, realization of which is Life in and of Spirit. (*Cf. The Secret Doctrine.* II. 214-5.) The other Tree symbolizes Duality. *The Secret Doctrine* quotes a Commentary—" The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life." (II. 216). These symbols were transplanted elsewhere " from the soil of India ".

> The Arasa-Maram, the banyan tree, so sacred with the Hindus (since Vishnu during one of his incarnations, reposed under its mighty shade and there taught human philosophy and sciences), is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death.—*The Secret Doctrine.* II. 215.

But the Tree of Knowledge of Good and Evil produces good and evil fruits. At one time in India Adepts of the Evil Science or Black Art were identified with trees : the Adepts of the Good Law had allegorically to take refuge not on earth but under the waters.

> Throughout all Asia Minor, the Initiates were called the " trees of Righteousness," and the cedars of Lebanon, as also were some kings of Israel. So were the great adepts in India, but only the adepts of the left hand. When Vishnu Purâna narrates that " the world was overrun with trees," while the Prachetasas—who " passed 10,000 years of austerity in the vast ocean "—were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race—the Aryans. Other " *trees* (adept Sorcerers) spread, and overshadowed the unprotected earth ; and the people perished...unable to labour for ten thousand years."—*The Secret Doctrine.* II. 494-5.

The Asvattha is the Tree of Life, and its Macrocosmic aspect is thus described :

The tree *was reversed*, and its roots were generated in Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Pleroma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. —*The Secret Doctrine.* I. 406.

Says a commentary in the esoteric doctrine :

...The trunk of the ASVATTHA *(the tree of Life and Being, the* ROD *of the caduceus) grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan* (HANSA) *of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!*

This ancient Asvattha finds mention in the Vedas but it is best known because of the reference in the *Gita*. *The Secret Doctrine* comments on this :—

Thus, the Asvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavatgita to grow with its roots above and its branches below (ch. xv.). The roots represent the Supreme Being, or First Cause, the LOGOS ; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna (XI.), " is greater than Brahman, and First Cause....the indestructible, that which is, that which is not, and what is beyond them." Its boughs are Hiranyagharba (Brahmâ or Brahman in his highest manifestations, say Sridhara and Madhusûdana), the highest Dhyan Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this " age " of Brahmâ.—*The Secret Doctrine.* I. 406.

And again :—

Says the " preceptor " : " Accurately understanding the great tree of which the unperceived (Occult nature, the root of all) is the sprout from the seed (Parabrahmam) which consists of the understanding (*Mahat*, or the universal intelligent Soul) as its trunk, the branches of which are the great egoism, in the holes of which are the sprouts, namely, the senses, of which the great (Occult, or invisible) elements are the flower-bunches, the gross elements (the gross objective matter), the smaller boughs, which are always possessed of leaves, always possessed of flowers....which is eternal and the seed of which is the Brahman (the deity) ; and cutting it with that excellent sword—knowledge (secret wisdom)—one attains immortality and casts off birth and death."

This is the Tree of Life, the Asvattha tree, only *after* the cutting of which the slave of life and death, MAN, can be emancipated.—*The Secret Doctrine.* I. 536.

But with the disappearance of real esoteric knowledge the Tree of Life has now become the Tree of Death. It is easier for man to-day to transform himself into the Tree of Death ; to save him from that great catastrophe—and many a person is nearer to it than he suspects—Theosophy entered the field. It says—" Eat of the fruit of Knowledge from the Tree of Good and Evil ". But to eat correctly one has always to keep in mind the very source of that Tree, *viz.*, the Tree of Life. Therefore we are given this " Precept for Yoga " :

" If thou wouldest believe, in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life."—*The Secret Doctrine.* I. 58.

Further :—

To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone... He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form, colour, and substance—that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Asvattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees—this is the only FORCE that has reality for him, as it is the never-dying breath of life. —*The Secret Doctrine.* II. 588-9.

By what constituent of our being can we become a " follower of the true Eastern archaic Wisdom " ? We are told :—

While the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All ; the others are its *reflected* parts. The " tree " is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth. —*The Secret Doctrine.* II. 98.

Let us then go to the tree within us—" the abode of Pitris (elementals in fact) of a lower order " and make it the Tree of Everlasting Life. Quotes *The Secret Doctrine.* II. 97-8 :—

> " Pippala, the sweet fruit of that tree upon which come *spirits who love the science*, and where the gods produce all marvels."

> the trees
> That whisper round a temple become soon
> Dear as the temple's self.
>
> —KEATS

ISLAMIC ETHICS

A COMPARATIVE STUDY WITH HINDU QUALIFICATIONS

Last month we gave a few Maxims of Ali, comparing them with the Buddhist Paramitas. This month we cull a few more to show their resemblance to the Four Qualifications of Brahmanical Lore.

I. *Viveka* :— *Discrimination* ; *Discernment.*

Whoever in his mind reflects a good opinion, learns to distinguish points of error.

The educated man sees with both heart and mind ; the ignoramus sees only with his eyes.

Listen, and you will teach yourself ; remain silent, and you risk nothing.

To devote oneself to the religious life without being taught, is to resemble the mill donkey going round and round without moving from the place.

A stupid man will give himself away in three things—in speaking of matters of which he is ignorant ; in answering before he is questioned ; in temerity in his undertakings.

Beware of commenting on a fact that you do not know to the bottom, and with exactitude. Your speaking reflects your intelligence, and your words the extent of your knowledge.

To let your reason be overpowered by your passion, is to cover yourself with opprobrium.

II. *Vairagya* :— *Dispassion* ; *Indifference* ; *Freedom from self-indulgence.*

To give up desiring things is the most efficacious remedy.

The enjoyment of this life is like thy shadow. If you stop, it stops ; try to overtake it, and it moves on.

Whosoever aspires to reach high places, must subdue his passions.

The honourable man shows himself not insolent in the very greatest successes, and is unmoved as a mountain by the breath of the north wind. The base man is made drunk by any the least success, and is as the grass shaken by the breeze.

III. *Shat-Sampati* :— *Six Virtues.*

(a) *Sama* :— *Control of mind.*

One of the finest of a liberal man's gestures is not to take advantage of what he knows of others.

Master your indignation and the fury of your anger, until your anger leaves you, and wisdom returns.

The man of great meritoriousness is the one who can smother his anger, and not take advantage of his power.

(*b*) *Dama* :— *Control of senses.*

Joy begins voluptuousness, but ruin ends it.

Chastity weakens voluptuousness.

The robe of virtue is the most honourable.

(*c*) *Uparati* :— *Self-withdrawal* ; *Cessation from dependence upon externals.*

Fortune goes even as it comes : life fractures even while it knits.

Your pride in the transitory possessions of this fleeting existence is born of ignorance.

(*d*) *Titiksha* :— *Endurance* ; *Forbearance.*

Of bitter patience is the fruit success.

Affliction is easily borne by one who knows how to be patient.

He triumphs who has learnt to wait.

(*e*) *Shraddha* :— *Faith.*

I have never doubted God since I saw Him.

I have never denied God since I knew Him.

Let not poverty and misfortune distress you ; for as gold is tried in the fire, the believer is exposed to trials.

(*f*) *Samadhan* :—*Self-settledness.*

Better be alone than with a bad companion.

Nobody counts on men who knows them.

The wise man relies upon his labour ; the ignorant trusts in illusions.

Look upon the world with the eye of the cloistered ascetic ; not as one loving it blindly.

IV. *Mumukshuta* :—*Ardent desire for Liberation.*

The inhabitants of the earth are only dogs barking, and annoying beasts. The one howls against the other. The strong devour the weak ; the great subdue the little. They are beasts of burden ; some harnessed, the others at large.

The world is a dwelling surrounded by scourges and heaped with perfidy. Its state endures not, and all who come to it perish.

How can you rejoice in a life that grows shorter each hour ?

Choose no way in which there is the fear of your losing yourself.

THE VACCINATION SUPERSTITION

The proposal to make re-vaccination compulsory in Bombay Presidency has called forth a Memorial from the National Anti-Vaccination League in London to H. E. the Governor of Bombay in which several important points are made : (1) Mexico, with a stringently compulsory vaccination and re-vaccination law, has the worst smallpox death-rate in the world ; (2) Australia and New Zealand, with practically no vaccination, are free of smallpox ; (3) In England, where fewer than half the children have been vaccinated in the last thirty years, smallpox has virtually died out ; and (4) " In vaccination a disease is inflicted which may have very serious consequences and may even result fatally."

The contentions of the National Anti-Vaccination League are amply borne out by statistics. Not only is it impossible to guarantee the purity of serums used ; not only do deaths sometimes result from vaccinations performed on individuals physically below par ; but there is plenty of evidence that vaccination does not immunize and that mortality among smallpox victims who have been vaccinated is higher than among those who have not. Furthermore, there is an impressive list of diseases which may follow in the train of vaccination—gastro-intestinal disturbances, carbuncles, neuritis, pneumonia and encephalitis, with its percentage of deaths to cases more than five times as high as in smallpox. There is evidence pointing to a causal connection between vaccination drives and subsequent outbreaks of infantile paralysis. The British Minister of Health admitted that in 1935 there were no deaths from smallpox in England and Wales but eight caused by vaccination. Is not the pother about vaccination there as futile as flogging a dead horse ?

Medical men generally are obsessed by the prevailing superstition in favour of inoculation, but there are some who have freed themselves from it. Dr. Harris, Minister of Health for Victoria, Australia, declared publicly (*The Argus*, 30th May 1935) that he would not have a child of his immunized against diphtheria and that he would not advise it as a Medical Officer of Health, and in 1936 Dr. W. Lang Hodge, Physician to the Prince of Wales Hospital, Plymouth, England declared vaccination a fetish and " too dangerous to be useful ".

In *The Theosophist* for January 1883 (IV. 92) H. P. B. printed a letter on the subject of compulsory vaccination, one which " deeply concerns the people of India ", though " almost beyond our limits ", *The Theosophist* having to war " upon another and even worse form of inoculation—the empoisoning of the Hindu mind with the views of modern scepticism ". There is no doubt, however, of her attitude towards vaccination, against which Theosophy stands four-square for the above and other equally cogent reasons. It condemns the vivisection of animals, in the words of H. P. B., as " *Sorcery*, pure and simple ". (*Raja Yoga*, p. 31) Sero-therapy rests almost entirely on vivisectionist methods ; the production of vaccine involves inflicting suffering upon the animal kingdom. It recognizes also that the violent mixing of alien strains of life is against nature and can result only in evil. Furthermore, filter-passing or ultra-microscopic organisms, now found to be generally prevalent, may exist unsuspected in serums and vaccines. Such bacteria, even when harmless in relatively low animal forms, sometimes become virulent when transferred to higher forms. The cause of cancer is not yet definitely known, but the presence of foreign matter in the body has been established as a predisposing cause. There is food for thought in the fact that cancer, as a serious disease, is practically coeval with vaccination.

Another point, which only the knowledge of the universality of the law of periodicity makes comprehensible is the cyclic course of diseases, which no less than the life of every creature and every civilization, gradually increase to their culminating point and then become less virulent, decline and disappear, the latter process often hastened by proper sanitation. Certain diseases, like yellow fever, seem to have largely spent their force ; others, like cancer and cardiac disturbances, to be on their upswing. It is a fallacy rooted in the materialism of our times that a state of health can be won for the race by physical means, however scientific. Physical sanitation and individual obedience to the laws of physical health are worth more as disease preventives than all the sera ever prepared, but even such commendable measures leave the roots of disease untouched unless there is concurrent effort to purify the psychic nature.

Vaccination, representing an attempt to "poison people into good health " stands condemned, then, on the following counts :—

(1) It is cruel.

(2) It is ineffective.

(3) It is dirty.

(4) It is dangerous.

(5) It is unnecessary, far better and surer means of immunization being at hand.

EVILS OF DOGMA

Constantly, H. P. B. warned her readers against the evils of dogma. "Every such attempt as the Theosophical Society", she wrote in *The Key to Theosophy*, "has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart". A slow death is prognosticated for the truth which passes into the possession of those whose natures have not been purified of the dross of sectarian beliefs, and who make of truth itself not a light unto their path, but a stumbling-block to their fellows in search of ultimate values.

The essence of dogma, as so considered, is that it is a tenet authoritatively laid down, usually by an ecclesiastical institution.

For those who tread the Path of Practice and seek to make application of Theosophical truths it is clear that the dogmatically-minded are as much in evidence to-day as when H. P. B. ploughed up the arid fields of sectarianism in the 19th century. The history of the Society to which she dedicated *Isis Unveiled* in 1877 is itself confirmation of the warning given by her only two years before her departure in 1891. No student of the real teachings will need to be told that death or perversion is the fruit of dogma in religion or science. Human nature is for ever inclined to draw circles outside whose circumference is the darkness of heresy; inside, the comfortable superiority of orthodoxy. The metamorphosis of a simple declaration of objects into a cast-iron creed is an easy one under the influence of prevailing thought in a dark cycle of evolution. The rungs of the ladder to perfection become sticks with which to beat the heretic. "Unbiassed and clear judgment" (in the words of H. P. B.), are the royal talisman against the danger of "hard-and-fast dogmas". A survey of some of the factors in the world to-day provides interesting food for thought in this connection.

In three recent books—*The Pope in Politics To-day*, by Joseph MaCabe, *The Pope in Politics*, by Wm. Teeling and *The Papacy and Fascism* by F. A. Ridley we may study the influence of Roman Catholic dogmas upon world affairs. The evils that follow in the train of a narrow ecclesiasticism are not confined to the religious field. They permeate every sphere of human activity, just as the infiltration of dogmatic tendencies into the Theosophical Movement has endangered the efforts of the Brothers to enlighten the world. Mr. Teeling himself is a Roman Catholic. He deplores a characteristic of Pius XI's pontificate in the undue favouring of Fascism as a political philosophy. He considers this as productive of serious consequences, having regard to the growing numbers of Roman Catholics in the democratically governed countries, and their inevitable divided allegiance. (Macaulay computed a hundred years ago that there were 150 millions of Roman Catholics. To-day it is alleged that there are at least 350 millions—a solemn thought for students of Theosophy when measuring the progress of the Movement initiated in 1875.) But perhaps the most eloquent illustration of the urgent need for a bold declaration of principles based upon "the vitality which living truth alone can impart", is to be found in an examination of Catholic Action. In the *Contemporary Review* for August, 1937, there appeared a review by Mr. J. W. Poynter of this powerful movement at work under the ægis of the Vatican. The present Pope, in a letter to the Archbishop of Breslau, said that "Catholic Action is nothing other than the participation of the laity in the apostolate of the hierarchy". What are the principles which guide the laity in their work of co-operation with the hierarchy? They are to be found in Mr. Poynter's telling summary of Papal Encyclicals. It is true that an Encyclical is not necessarily an *ex cathedra* pronouncement; but, according to the *Catholic Dictionary* (1917): "The faithful are bound to give them a religious assent, interior as well as exterior". Here, then, are the bases of Catholic Action, significant for all who endeavour to change the mind of the Race according to Theosophical principles.

> ...the liberty of thinking and of publishing whatsoever each one likes without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fount and origin of many evils. (Leo *Immortale Dei*, November 1, 1885.)
>
> If the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church....or if they violate, in the person of the Supreme Pontiff, the authority of Jesus Christ, then, truly, to resist becomes a positive duty, and it is a crime to obey. (Leo XIII, *Sapientiæ Christianæ*, January 10, 1890.)
>
> Education belongs pre-eminently to the (Roman Catholic) Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself.

Enough has been said to show how the shackles of dogma are being fastened upon Roman Catholic laity throughout the world, with all the influence that the laity wields in each country's domestic concerns. It is not a new story. The eminent Roman Catholic historian, Lord Acton, himself pointed out, in an article in the *North British Review* (October 1869), the discredit cast upon Catholics by the theory which led to the massacre of the Huguenots, and the attempted assassination

of Queen Elizabeth of England. In his own words this theory was as follows, and who shall say that it is not held in certain quarters to-day?—

"Confirmed heretics must be rigorously punished whenever it can be done without the probability of greater evil to religion. Where that is feared, the penalty may be suspended or delayed for a season, provided it be inflicted whenever the danger is past. Treaties made with heretics, and promises given to them, must not be kept, because sinful promises do not bind, and no agreement is lawful which may injure religion or ecclesiastical authority .... It is part of the punishment of heretics that faith shall not be kept with them. It is even mercy to kill them, that they may sin no more." Quoted in *The Jesuits in Great Britain*, by Walter Walsh, F.R.Hist.S. (1903).

Unfortunately, this point of view is not confined to Roman Catholicism. It is prevalent in different degrees in national and international affairs, in West and East alike. The outlook is equally well exemplified in the case of the moderate Church of England, for we find the late Bishop Gore, an eminent theologian, in his Gifford Lectures delivered at the University of St. Andrew (Scotland), 1929-30, saying: "... neither in the religion nor in the philosophy of India is any stable foundation to be found for ethics". Arrogance and Ignorance result in dogmatism in its worst form.

The battles which H. P. B. fought are still being waged, and the Theosophical student must be prepared to take his part in the ranks of the Army of which H. P. B. was so redoubtable a General. "We have no quarrel", she wrote, "with Christians whose faith is sincere, and whose practice coincides with their profession". But the exploitation by interested parties of "the idolatrous and unreasoning faith of all plebeian multitudes" (*Isis Unveiled*. II. 134) still goes on, and it is for Theosophists to prepare for that "religion of the future" which is "the religion of the ancients" (*Isis Unveiled*. I. 613). Study and Practice remain their primary duty; but, in so studying and practising, they must have in them the spirit of the warrior who fights with detachment, but with unveiled spiritual discernment.

[Appropriate to the subject-matter of the above article, we reprint the following article by H.P.B. on "Theosophy or Jesuitism" from *Lucifer*, Vol. II, p. 261 for June 1888—EDS.]

THEOSOPHY OR JESUITISM?

"Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites."... JOSHUA, xxiv., 15.

"The thirteenth number of *Le Lotus*, the recognised organ of Theosophy, among many articles of undeniable interest, contains one by Madame Blavatsky in reply to the Abbé Roca. The eminent writer, who is certainly the most learned woman of our acquaintance,* discusses the following question: '*Has Jesus ever existed?*' † She destroys the Christian legend, in its details, at least, with irrecusable texts which are not usually consulted by religious historians.

"This article is producing a profound sensation in the Catholic and Judeo-Catholic swamp: we are not surprised at this, for the author's arguments are such as it is difficult to break down, even were one accustomed to the Byzantine disputes of theology."—PARIS, Evening paper, of May 12th, 1888.

The series of articles, one of which is referred to in the above quotation from a well-known French evening paper, was originally called forth by an article in *Le Lotus* by the Abbé Roca, a translation of which was published in the January number of *Lucifer*.

These articles, it would seem, have stirred up many slumbering animosities. They appear, in particular, to have touched the Jesuit party in France somewhat nearly. Several correspondents have written calling attention to the danger incurred by Theosophists in raising up against themselves such virulent and powerful foes. Some of our friends would have us keep silent on these topics. Such is not, however, the policy of *Lucifer*, nor ever will be. Therefore, the present opportunity is taken to state, once for all, the views which Theosophists and Occultists entertain with regard to the Society of Jesus. At the same time, all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for*, are offered the choice between the two now once more rising powers —the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence.—THEOSOPHY and JESUITISM.

For, in the field of religious and intellectual pursuits, these two are the only luminaries—a *good* and an *evil* star, truly—glimmering once more from

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* The humble individual of that name renders thanks to the editor of PARIS: not so much for the flattering opinion expressed as for the rare surprise to find the name of "Blavatsky," for once, neither preceded nor followed by any of the usual abusive epithets and adjectives which the highly-cultured English and American newspapers and their gentlemanly editors are so fond of coupling with the said cognomen.—[ED.]

† The question is rather: Did the "historical" Jesus ever exist?—[ED.]

behind the mists of the Past, and ascending on the horizon of mental activities. They are the only two powers capable in the present day of extricating one thirsty for intellectual life from the clammy slush of the stagnant pool known as Modern Society, so crystallized in its cant, so dreary and monotonous in its squirrel-like motion around the wheel of fashion. Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that stagnant marsh. Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man. The former is "the wisdom that is from *above*. ... pure, peaceable, gentle .... full of mercy and good fruits, without partiality and without hypocrisy," while the latter is "the wisdom that *descendeth not from above*, but is earthly, sensual, DEVILISH." * One is the power of Light, the other that of Darkness .....

A question will surely be asked: "Why should anyone choose between the two? Cannot one remain in the world, a good Christian of whatever church, without gravitating to either of these poles?" Most undeniably, one can do so, for a few more years to come. But the cycle is rapidly approaching the last limit of its turning point. One out of the three great churches of Christendom is split into atomic sects, whose number increases yearly; and a house divided against itself, as is the Protestant Church—MUST FALL. The third, the Roman Catholic, the only one that has hitherto succeeded in appearing to retain all its integrity, is rapidly decaying from within. It is honeycombed throughout, and is being devoured by the ravenous microbes begotten by Loyola.

It is no better now than a Dead Sea fruit, fair for some to look at, but full of the rottenness of decay and death within. Roman Catholicism is but a name. As a church it is a phantom of the Past and a mask. It is absolutely and indissolubly bound up with, and fettered by the Society of Ignatius Loyola; for, as rightly expressed by Lord Robert Montagu, "The Roman Catholic Church is (now) the largest Secret Society in the world, beside which Freemasonry is but a pigmy." Protestantism is slowly, insidiously, but as surely, infected with Latinism—the new ritualistic sects of the High Church, and such men among its clergy as Father Rivington, being undeniable evidence of it. In fifty years more at the present rate of success of Latinism among the "upper ten," the English aristocracy will have returned to the faith of King Charles II., and its servile copyist—mixed Society—will have followed suit. And then the Jesuits will begin to reign alone and supreme over the Christian portions of the globe, for they have crept even in to the Greek Church.

It is vain to argue and claim a difference between Jesuitism and Roman Catholicism proper, for the latter is now sucked into and inseparably amalgamated with the former. We have public assurance for it in the pastoral of 1876 by the Bishop of Cambrai. "*Clericalism, Ultramontanism and Jesuitism are one and the same thing—that is to say, Roman Catholicism*—and the distinctions between them have been created by the enemies of religion," says the "Pastoral." "There was a time," adds Monseigneur the Cardinal, "when a certain theological opinion was commonly professed in France concerning the authority of the Pope .... It was restricted to our nation, and was of recent origin. The civil power during a century and a half imposed official instruction. Those who professed these opinions were called Gallicans, and those who protested were called Ultramontanes, because they had their doctrinal centre beyond the Alps, at Rome. To-day *the distinction between the two schools is no longer admissible.* Theological Gallicanism can no longer exist, since this opinion has ceased to be tolerated by the Church. *It has been solemnly condemned, past all return, by the Œcumenical Council of the Vatican.* ONE CANNOT NOW BE A CATHOLIC WITHOUT BEING ULTRAMONTANE—AND JESUIT."

A plain statement; and as cool as it is plain.

The pastoral made a certain noise in France and in the Catholic world, but was soon forgotten. And as two centuries have rolled away since *an exposé* of the infamous principles of the Jesuits was made (of which we will speak presently), the "Black Militia" of Loyola has had ample time to lie so successfully in denying the just charges, that even now, when the present Pope has brilliantly sanctioned the utterance of the Bishop of Cambrai, the Roman Catholics will hardly confess to such a thing. Strange exhibition of *infallibility* in the Popes! The "infallible" Pope, Clement XIV. (Ganganelli), suppressed the Jesuits on the 23rd of July, 1773, and yet they came to life again; the "infallible" Pope, Pius VII., re-established them on the 7th of August, 1814. The infallible Pope, Pius IX., travelled, during the whole of his long Pontificate, between the Scylla and Charybdis of the Jesuit question; his infallibility helping him very little. And now the "infallible" Leo XIII. (fatal figures!) raises the Jesuits again to the highest pinnacle of their sinister and graceless glory.

The recent *Brevet* of the Pope (hardly two years old) dated July 13th (the same fatal figure),

* James' General Epistle, chapter iii., 15, 17.

1886, is an event, the importance of which can never be overvalued. It begins with the words *Dolemus inter alia*, and reinstalls the Jesuits in all the rights of the Order that had ever been cancelled. It was a *manifesto* and a loud defiant insult to all the Christian nations of the New and the Old worlds. From an article by Louis Lambert in the *Gaulois* (August 18th, 1886) we learn that "In 1750 there were 40,000 Jesuits all over the world. In 1800, *officially* they were reckoned at about 1,000 men, only. In 1886, they numbered between 7 and 8,000." This last modest number can well be doubted. For, verily now—"Where you meet a man believing in the salutary nature of falsehoods, or the divine authority of things doubtful, and fancying that to serve the good cause he must call the devil to his aid, there is a follower of Unsaint Ignatius," says Carlyle, and adds of that black militia of Ignatius that: "They have given a new substantive to modern languages. The word Jesuitism now, in all countries, expresses an idea for which there was in nature no prototype before. Not till these last centuries had the human soul generated that abomination, or needed to name it. Truly they have achieved great things in the world, and a general result that we may call stupendous."

And now since their reinstalment in Germany and elsewhere, they will achieve still grander and more stupendous results. For the future can be best read by the past. Unfortunately in this year of the Pope's jubilee the civilized portions of humanity—even the Protestant ones—seem to have entirely forgotten that past. Let then those who profess to despise Theosophy, the fair child of early Aryan thought and Alexandrian Neo-Platonism, bow before the monstrous Fiend of the Age, but let them not forget at the same time its history.

It is curious to observe, how persistently the Order has assailed everything like Occultism from the earliest times, and Theosophy since the foundation of its last Society, which is ours. The Moors and the Jews of Spain felt the weight of the oppressive hand of Obscurantism no less than did the Kabalists and Alchemists of the Middle Ages. One would think Esoteric philosophy and especially the Occult Arts, or Magic, were an abomination to these good holy fathers? And so indeed they would have the world believe. But when one studies history and the works of their own authors published with the *imprimatur* of the Order, what does one find? That the *Jesuits have practised not only Occultism, but* BLACK MAGIC *in its worst form,* more than any other body of men; and that to it they owe in large measure their power and influence!*

To refresh the memory of our readers and *all those whom it may concern*, a short summary of the doings and actings of our good friends, may be once more attempted. For those who are inclined to laugh, and deny the subterranean and truly infernal means used by "Ignatius' black militia," we may state facts.

In "Isis Unveiled" it was said of this *holy* Fraternity that—

"though established only in 1535 to 1540—in 1555 there was already a general outcry raised against them." And now once more—

"that crafty, learned, conscienceless, terrible soul of Jesuitism, within the body of Romanism, is slowly but surely possessing itself of the whole prestige and spiritual power that clings to it....Throughout antiquity, where, in what land, can we find anything like this Order or anything even approaching it? .... The cry of an outraged public morality was raised against it from its very birth. Barely fifteen years had elapsed after the bull approving its constitution was promulgated, when its members began to be driven away from one place to the other. Portugal and the Low Countries got rid of them, in 1578; France in 1594; Venice in 1606; Naples in 1622. From St. Petersburg they were expelled in 1815, and from all Russia in 1820."

The writer begs to remark to the readers, that this, which was written in 1875, applies admirably and with still more force in 1888. Also that the statements that follow in quotation marks may be all verified. And thirdly, that the principles (*principii*) of the Jesuits that are now brought forward, are extracted from authenticated MSS. or folios printed by various members themselves of this very distinguished body. Therefore, they can be checked and verified in the "British Museum" and Bodleian Library with still more ease than in our works.

Many are copied from the large Quarto† published by the authority of, and verified and collated by, the Commissioners of the French Parliament. The statements therein were collected and presented to the King, in order that, as the "Arrêt du Parlement du 5 Mars, 1762," expresses it, "the elder son of the

* Mesmerism or HYPNOTISM is a prominent factor in Occultism. It is *magic*. The Jesuits were acquainted with and practised it ages before Mesmer and Charcot. —[ED.]

† Extracts from this "Arrêt" were compiled into a work in 4 vols., 12mo., which appeared at Paris, in 1762, and was known as "Extraits des Assertions, etc." In a work entitled "Résponse aux Assertions," an attempt was made by the Jesuits to throw discredit upon the facts collected by the Commissioners of the French Parliament in 1762, as for the most part malicious fabrications. "To ascertain the validity of this impeachment," says the author of "The Principles of the Jesuits," "the libraries of the two Universities, of the British Museum and of Sion College have been searched for the authors cited; and in every instance where the volume was found, the correctness of the citation was established."

Church might be made aware of the perversity of this doctrine....A doctrine authorizing Theft, Lying Perjury, Impurity, every Passion and Crime; teaching Homicide, Parricide, and Regicide, overthrowing religion in order to substitute for it superstition, by favouring *Sorcery*, Blasphemy, Irreligion, and Idolatry ... etc." Let us then examine the ideas on *magic* of the Jesuits, that magic which they are pleased to call *devilish* and *Satanic* when studied by the Theosophists. Writing on this subject in his secret instructions, Anthony Escobar * says :

"IT IS LAWFUL....TO MAKE USE OF THE SCIENCE ACQUIRED THROUGH THE ASSISTANCE OF THE DEVIL, PROVIDED THE PRESERVATION AND USE OF THAT KNOWLEDGE DO NOT DEPEND UPON THE DEVIL, FOR THE KNOWLEDGE IS GOOD IN ITSELF, AND THE SIN BY WHICH IT WAS ACQUIRED HAS GONE BY."†

True : why should not a Jesuit cheat the Devil as well as he cheats every layman ?

"*Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass.* I own," remarks the *good* Father Escobar, "that the former opinion does not at all please me, because, when the astrologer or diviner has exerted all the diligence *in the diabolical art* which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician...is not bound to restore his fee....if his patient should die ; so neither is the astrologer bound to restore his charge .... except where he has used no effort, or was ignorant of his diabolic art ; because, when he has used his endeavours he has not deceived."‡

Busembaum and Lacroix, in "Theologia Moralis,"§ say,

"PALMISTRY MAY BE CONSIDERED LAWFUL, IF FROM THE LINES AND DIVISIONS OF THE HANDS IT CAN ASCERTAIN THE DISPOSITION OF THE BODY, AND CONJECTURE, WITH PROBABILITY, THE PROPENSITIES AND AFFECTIONS OF THE SOUL." **

This noble fraternity, which many preachers have of late so vehemently denied to have ever been a *secret* one, has been sufficiently proved to be such. Its constitutions were translated into Latin by the Jesuit Polancus, and printed in the college of the Society at Rome, in 1558. "They were jealously kept secret, the greater part of the Jesuits themselves knowing only extracts from them.†† *They were never produced to light until 1761, when they were published by order of the French Parliament in* 1761, 1762, in the famous process of Father Lavalette." The Jesuits reckon it among the greatest achievements of their Order that Loyla supported, by a special memorial to the Pope, a petition for the reorganization of that abominable and abhorred instrument of wholesale butchery—the infamous tribunal of the Inquisition.

This Order of Jesuits is now all-powerful in Rome. They have been reinstalled in the Congregation of Extraordinary Ecclesiastical Affairs, in the Department of the Secretary of the State, and in the Ministry of Foreign Affairs. The Pontifical Government was for years previous to Victor Emanuel's occupation of Rome entirely in their hands. . . .—*Isis*, vol. II., p. 355, et seq. 1876.

What was the origin of that order ? It may be stated in a few words. In the year 1534, on August 16th, an ex-officer and "Knight of the Virgin," from the Biscayan Provinces, and the proprietor of the magnificent castle of *Casa Solar*—Ignatius Loyola‡‡ became the hero of the following incident. In the subterranean chapel of the Church of Montmartre, surrounded by a few priests and students of theology, he received their pledges to devote their whole lives to the spreading of Roman Catholicism by every and all means, whether good or foul ; and he was thus enabled to establish a new Order. Loyola proposed to his six chief companions that their Order should be a *militant* one, in order to fight for the interests of the *Holy* seat of Roman Catholicism. Two means were adopted to make the object answer ; the education of youth, and proselytism (*apostolat*). This was during the reign of Pope Paul III., who gave his full sympathy to the new scheme. Hence in 1540 was published the famous papal bull—*Regimini militantis Ecclesiæ* (the regiment of the warring, or *militant* Church) —after which the Order began increasing rapidly in numbers and power.

At the death of Loyola, the society counted more than one thousand Jesuits, though admission into the ranks was, as alleged, surrounded with extraordinary difficulties. It was another celebrated and unprecedented bull, issued by Pope Julius the III. in 1552, that brought the Order of Jesus to such eminence and helped it towards such rapid increase ; for it placed the society outside and *beyond* the jurisdiction of local ecclesiastical authority, granted the Order its own laws, and permitted it to recognise but one supreme authority—that of its General, whose residence was then at Rome. The results of such an arrangement proved fatal to the Secular Church. High prelates and Cardinals had very often to tremble before a simple subordinate of the Society of Jesus. Its generals always got the upper hand in Rome, and enjoyed the unlimited confidence of the Popes who thus frequently became tools in the hands of the Order. Naturally enough, in those days when political power was one of the rights of the "Vice-gerents of

* "Theologiæ Moralis", Tomus iv. Lugduni, 1663.

† Tom. iv., lib. xxviii, sect. I. de Præcept I., c. 20, n. 184.

‡ Ibid., sect. 2, de Præcept I., Probl. 113, n. 586.

§ "Theologia Moralis nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu." Coloniæ, 1757 (Ed. Mus. Brit.)

** Tom., ii, lib. iii., Pars. I, Fr. I. c. I, dub. 2, resol. viii. What a pity that the counsel for the defence had not bethought them to cite this orthodox legalization of "cheating by palmistry or otherwise," at the recent religio-scientific prosecution of the medium Slade, in London.

†† Niccolini : "History of the Jesuits."

‡‡ Or "*St. Inigo* the Biscayan," by his true name.

God"—the strength of the crafty society became simply tremendous. "In the name of the Popes, the Jesuits thus granted to themselves unheard-of privileges, which they enjoyed unstintedly up to the year 1772. In that year, Pope Clement XIV. published a new bull, *Dominus ac Redemptor* (the Lord and Redeemer), abolishing the famous Order. But the Popes proved helpless before this new Frankenstein, the fiend that one of the "Vicars of God" had evoked. The society continued its existence secretly, notwithstanding the persecutions of both Popes and the lay authorities of every country. In 1801, under the new *alias* of the "Congregation of the *Sacré Cœur de Jésus*," it had already penetrated into and was tolerated in Russia and Sicily.

In 1814, as already said, a new bull of Pius VII. resurrected the Order of Jesus, though its late privileges, even those among the lay clergy, were withheld from it. The lay authorities, in France as elsewhere, have found themselves compelled ever since to tolerate and to count with the Jesuits. All that they could do was to deny them any special privileges and subject the members of that society to the laws of the country, equally with other ecclesiastics. But, gradually and imperceptibly the Jesuits succeeded in obtaining special favours even from the lay authorities. Napoleon III. granted them permission to open seven colleges in Paris only, for the education of the young, the only condition exacted being, that these colleges should be under the authority and supervision of local bishops. But the establishments had hardly been opened when the Jesuits broke that rule. The episode with the Archbishop Darboy is well known. Desiring to visit the Jesuit college in the *Rue de la Poste* (Paris), he was refused admittance, and the gates were closed against him by order of the Superior. The Bishop lodged a complaint at the Vatican. But the answer was delayed for such a length of time, that the Jesuits remained virtually masters of the situation and *outside* of every jurisdiction but their own.

And now read what Lord R. Montagu says of their deeds in Protestant England, and judge:

"The Jesuit Society—with its Nihilist adherents in Russia, its Socialist allies in Germany, its Fenians and Nationalists in Ireland, its accomplices and slaves in its power, think of that Society which has not scrupled to stir up the most bloody wars between nations, in order to advance its purposes; and yet can stoop to hunting down a single man because he knows their secret and will not be its slave. . . .think of a Society which can devise such a diabolical scheme and then boast of it; and say whether a desperate energy is not required in us?. . . .If you have been behind the scenes .... then you would still have before you the labour of unravelling all that is being done by our Government and of tearing off the tissue of lies by which their acts are concealed. Repeated attempts will have taught you that there is not a public man on whom you can lean. Because as England is 'between the upper and nether millstone,' none but adherents or slaves are now advanced; and it stands to reason that the Jesuits, who have got that far, have prepared new millstones for the time when the present ones shall have passed away; and then again, younger millstones to come on after, and wield the power of the nation."—("Recent Events and a Clue to their Solution," p. 76.)

In France the affairs of the sons of Loyola flourished to the day when the ministry of Jules Ferry compelled them to retire from the field of battle. Many are those who still remember the useless strictness of the police measures, and the clever enacting of dramatic scenes by the Jesuits themselves. This only added to their popularity with certain classes. They obtained thereby an aureole of martyrdom, and the sympathy of every pious and foolish woman in the land was secured to them.

And now that Pope Leo XIII. has once more restored to the good fathers, the Jesuits, all the privileges and rights that had ever been granted to their predecessors, what can the public at large of Europe and America expect? Judging by the *bull*, the complete mastery, moral and physical, over every land where there are Roman Catholics, is secured to the Black Militia. For in this bull the Pope confesses that of all the religious congregations now exisiting, *that of the Jesuits is the one dearest to his heart.* He lacks words sufficiently expressive to show the ardent love he (Pope Leo) feels for them, etc., etc. Thus they have the certitude of the support of the Vatican in all and everything. And as it is they who guide him, we see his Holiness coquetting and flirting with every great European potentate—from Bismarck down to the crowned heads of Continent and Isle. In view of the ever increasing influence of Leo XIII., moral and political—such a certitude for the Jesuits is of no mean importance.

For more minute particulars the reader is referred to such well-known authors as Lord Robert Montagu in England; and on the Continent, Edgard Quinet: *l'Ultramontanisme*; Michelet: *Le Prêtre, la Femme et la Famille*; Paul Bert: *Les Jésuites*; Friedrich Nippold: *Handbuch der Neuerster Kirchengeschichte* and *Wetche Wege Führen nach Rome?* etc., etc.

Meanwhile, let us remember the words of warning we received from one of our late Theosophists, Dr. Kenneth Mackenzie, who, speaking of the Jesuits, says that:—

"Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or

simple or foolish, as their instructions run. There are Jesuits of both sexes, and all ages, and it is a well-known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force to bear on any given point with unerring and fatal accuracy."*

The Jesuits maintain that "the Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the Society follows, *first by his example,* and afterwards by his words." †

Let, then, all pious Christians listen and acquaint themselves with this alleged "rule of life" and precepts of their God, as exemplified by the Jesuits. Peter Alagona (*St. Thomæ Aquinatis Summæ Theologiæ Compendium*) says: "By the command of God it is lawful to kill an innocent person, to steal, or commit ..... (*Ex mandato Dei licet occidere innocentem, furari, fornicari*); because he is the Lord of life and death, and all things, *and it is due to him thus to fulfil his command*" (Ex primâ secundæ, Quæst., 94).

"A man of a religious order, who for a short time lays aside his habit *for a sinful purpose,* is free from heinous sin, and does not incur the penalty of excommunication." (Lib. III., sec. 2., Probl. 44, n. 212)‡ (*Isis Unveiled,* vol. II.)

John Baptist Taberna (*Synopsis Theologiæ Practicæ*) propounds the following question: "Is a judge bound to restore the bribe which he has received for passing sentence?" *Answer*: "*If he has received the bribe for passing an unjust sentence, it is probable that he may keep it...This opinion is maintained and defended by fifty-eight doctors*" (Jesuits).§

We must abstain at present from proceeding further. So disgustingly licentious, hypocritical, and demoralizing are nearly all of these precepts, that it was found impossible to put many of them in print, except in the Latin language. **

But what are we to think of the future of Society if it is to be controlled in word and deed by this villainous Body! What are we to expect from a public, which, knowing the existence of the above mentioned charges, and that they are not exaggerated *but pertain to historical fact,* still tolerates, when it does not reverence, the Jesuits on meeting them, while it is ever ready to point the finger of contempt at Theosophists and Occultists. Theosophy is persecuted with unmerited slander and ridicule at the instigation of these same Jesuits, and many are those who hardly dare to confess their belief in the philosophy of Arhatship. Yet no Theosophical Society has ever threatened the public with moral decay and the full and free exercise of the seven capital sins under the mask of holiness and the guidance of Jesus! Nor are their rules *secret,* but open to all, for they live in the broad daylight of truth and sincerity. And how about the Jesuits in this respect?

"Jesuits who belong to the highest category," says again Louis Lambert, "have full and absolute liberty of action—even to murder and arson. On the other hand, those Jesuits who are found guilty of the slightest attempt to endanger or compromise the Society of Jesus—*are punished mercilessly.* They are allowed to write the most heretical books provided they do not *expose* the secrets of the Order."

And these "secrets" are undeniably of a most terrible and dangerous nature. Compare a few of these *Christian precepts* and rules for entering this Society of "*divine* origin," as claimed for it, with the laws that regulated admissions to the secret Societies (temple mysteries) of the Pagans.

"A brother Jesuit *has the right to kill anyone that may prove dangerous to Jesuitism.*"

"Christian and Catholic sons," says Stephen Fagundez, "may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches. . . . . And not only may they refuse them food, . . . *but they may also justly kill them.*"††

It is well known that Nero, the Emperor, *had never dared* seek initiation into the pagan Mysteries on account of the murder of Agrippina!

Under Section XIV. of the *Principles of the Jesuits,* we find on *Homicide* the following *Christian* ethics inculcated by Father Henry Henriquez, in *Summæ Theologiæ Moralis,* Tomus I., Venetiis, 1600 (Ed. Coll. Sion): "If an adulterer, even though he should be an ecclesiastic.. being attacked by the husband, kills his aggressor...*he is not considered irregular*: *non ridetur irregularis* (Lib. XIV., *de Irregularite,* c. 10 †† 3).

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* "Royal Masonic Cyclopædia," p. 369.

† Imago: "Primi Sæculi Societatis Jesu," lib. I., c. 3., p. 64.

‡ Anthony Escobar: "Universæ Theologiæ Moralis receptiore, absque lite sententiæ," etc., Tomus i., Lugduni, 1652 (Ed. Bibl. Acad. Cant.). "Idem sentio, e breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum demittens assignato hoc temporis interstitio, non incurrit excommunicationem, *etiamsi dimittat non solum ex causâ turpi, scilicet fornicandi, aut clàm aliquid abripiendi, set etiam ut incognitus ineat lupanur.*" Probl. 44. n. 213.

§ Pars. II., Tra. 2., c. 31.

** See "Principles of the Jesuits developed in a Collection of Extracts from their own authors." London, 1839.

†† In "Præcepta Decaloga" (Edit. of Sion Library), Tom. I. lib. iv., c. 2 n. 7, 8.

"If a father were obnoxious to the State (being in banishment), and to the society at large, and there were no other means of averting such an injury, then I should approve of this" (for a son to kill his father), says Sec. XV., *on Parricide and Homicide.**

"It will be lawful for an ecclesiastic, or one of the religious order to *kill a calumniator* who threatens to spread atrocious accusations against himself or his religion,"† is the rule set forth by the Jesuit Francis Amicus.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder, or even of simple unchastity.

It is these "enemies of the Human Race," as they are called, that have once more obtained their old privileges of working in the dark, and inveigling and destroying every obstacle they find in their way—with absolute impunity. But—"forewarned, forearmed." Students of Occultism should know that, while the Jesuits have, by their devices, contrived to make the world in general, and Englishmen in particular, think there is no such thing as MAGIC these astute and wily schemers themselves hold magnetic circles, and form magnetic chains by the concentration of their collective will, when they have any special object to effect, or any particular and important person to influence. Again, they use their riches lavishly to help them in any project. Their wealth is enormous. When recently expelled from France, they brought so much money with them, some part of which they converted into English Funds, that immediately the latter were raised to par, which the *Daily Telegraph* pointed out at the time.

They have succeeded. The Church is henceforth an inert tool, and the Pope a poor weak instrument in the hands of this Order. But for how long? The day may come when their wealth will be violently taken from them, and they themselves mercilessly destroyed amidst the general execrations and applause of all nations and peoples. There is a Nemesis—KARMA, though often it allows Evil and Sin to go on successfully for ages. It is also a vain attempt on their part to threaten the Theosophists—their implacable enemies. For the latter are, perhaps, *the only body* in the whole world who need not fear them. They may try, and perhaps succeed, in crushing individual members. They would vainly try their hand, strong and powerful as it may be, in an attack on the Society. Theosophists are as well protected, and better, than themselves. To the man of modern science, to all those who know nothing, and who do not believe what they hear of WHITE and BLACK magic, the above will read like nonsense. Let it be, though Europe will very soon experience, and is already so experiencing, the heavy hand of the latter.

Theosophists are slandered and reviled by the Jesuits and their adherents everywhere. They are charged with idolatry and superstition; and yet we read in the same "Principles" of the Father Jesuits:—

"The more true opinion is, *that all inanimate and irrational things may be legitimately worshipped,*" says Father Gabriel Vasquez, treating of Idolatry. "If the doctrine which we have established be rightly understood, not only may a painted image and every holy thing, set forth by public authority, be properly adored with God as the image of Himself, but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational." ‡

This is Roman Catholicism, identical and *henceforth one* with Jesuitism—as shown by the pastoral of the Cardinal Bishop of Cambrai and Pope Leo. A precept this, which, whether or not doing honour to the Christian Church, may at least be profitably quoted by any Hindu, Japanese, or any other "heathen" Theosophist, who has not yet given up the belief of his childhood.

But we must close. There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus: "When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay*, then the hour of liberation for the former will strike." Easy to see who are the "black dragons." And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Atilla from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers—will pour into and invade decaying Europe like an irrepressible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.

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* Opinion of John Dicastille, Sect. xv., "De Justitia et Jure," etc., cens. pp. 319, 320.

† "Cursûs Theologici," Tomus v., Duaci, 1642, Disp. 36, Sect. 5, n. 118.

‡ "De Cultu Adorationis, Libri Tres," Lib. iii., Disp. i. c. 2.

ON THE ROMAN CATHOLIC CHURCH

[The following Editors' Note in the Correspondence columns appeared in *Lucifer* II. 339, for June 1888.—EDS.]

We denounce the claim, that the Roman Catholic Church is "the Mother and Mistress of all Christian Churches," as one of the many arrogant assumptions made by Papism, and which are neither *warranted by history nor by fact*. For, while history shows it to be quite the reverse of truth, facts are there to *withstand* "Peter to the face" once more. If Greek Ecclesiastical History is to be set aside, there are Dean Stanley's lectures to prove the facts; and the Dean as an *historian*, was surely an unprejudiced authority. Now what do both history and the Dean say? That the Christian Church began her existence as a colony of *Greek Christians*, and of Grecianized, Hellenic Jews. The first and earliest Church Fathers, such as Clement of Rome, Ireneus, Hippolytus, etc., etc., *wrote in the Greek language*. The first Popes *were Greeks*, not Italians, the very name "Pope" being a Greek not a Latin name, "*Papa*" meaning father. Every Greek priest is called to this day "*papa*," and every Russian priest "Pope." The first quarrels which led to the separation of the Church, into the Latin and the Greek or Eastern, did not take place earlier than the IXth century, namely in 865, under the Patriarch Photius; while the final separation occurred only in the XIth century, when the Latin Church proclaimed herself with her usual arrogance the one universal Apostolic Church and all others Schismatics and Heretics! Let our esteemed correspondent read History, and see what happened at Constantinople, on May 16, 1054. She will then learn that on that day a crowd of Roman delegates, led by Humberto, broke into the cathedral of St. Sophia, and laid down upon the altar their *bull of* ANATHEMA *against those who would not follow them in their various innovations and schemes*. Thus it would seem that it was Latinism which broke off from the Greek Oriental Church and not the latter from Rome. *Ergo*, it is the Roman Church which has to be regarded not only as guilty of a schism but *of rank heresy* in the eyes of every *impartial* Christian acquainted with history. Hence, also, it is the Greek Oriental Church which is the "Mother and Mistress" of all other Christian Churches—if any can claim the title. Assumption of authority is no proof of it. As to the *rules of life* taught by Jesus, if the Roman Church had ever accepted them, surely she would never have invented the infamy called the Inquisition; nor would she have slaughtered, in her religious fury and in the name of her God, nearly 50,000,000 of human creatures ("heretics") since she came to power. As to her *rules* and ethics, she may *pretend* to teach people to "forgive their enemies from their hearts," but she takes good care never to do so herself. Nor can Christian endurance or "renunciation of self" ever reach the grandeur in practice of the Buddhist and Hindu devotee. This is matter of history too. Meanwhile, "God the Father," if this person could be conveniently consulted, would surely prefer a little less "lip-love" for himself, and a little more heartfelt sympathy for Humanity in general, and its suffering hosts in particular. "Little Sisters" and Big "Christian Brothers" do frequently more mischief than good, especially the "Nursing Sisters," as some recent cases can show.

The greater "inwardness" of Buddhism than of Christianity is brought out in Prof. James B. Pratt's article in *The Visva-Bharati Quarterly* (February-April, 1937).

> The highest values of life Buddhism finds in that inward blessedness, that spiritual freedom, that imperturbability and high confidence, which no external conditions can confer or take away, and which is to be realized only within the heart.

Referring to the Buddha's often having spent hours alone in the forest, causing the power of benevolence which filled his mind to extend in every direction throughout the world, Professor Pratt remarks that he can so easily imagine many an efficient and very modern apostle of the Social Gospel and the Community Church ridiculing this Oriental emphasis upon meditation. "What's the use of such waste of time? Why not get out, instead, and *do* something for somebody?"

> Efficiency in the service of others is very valuable. But the ultimate sources of such service, if it is to be more than mere prudent egoism, must be found at last in the good-will of the heart. "Out of the heart are the issues of life," as both the Buddha and the Old Testament were aware; when the heart runs dry, the soup-kitchens are likely to do the same. There is no small danger that our western movements for efficient service and social morality may become shallow and materialistic. Shallow, if they leave out of consideration the highest good—the inner development of the individuals who make up society; materialistic, if they stress the external conditions of life, its comforts and possessions, rather than the ethical aspect of the will and the nourishment and discipline of the heart.

IN THE LIGHT OF THEOSOPHY

Students of Theosophy everywhere, and especially all Associates of the United Lodge of Theosophists, will rejoice at the record of the magazine *Theosophy* founded by Robert Crosbie in 1912 and which finished its quarter of a century of noble and useful work on 31st of October 1937. The November issue has just reached us—the first number of the twenty-sixth volume. It is as usual full of good fare. We took this occasion to re-read the programme set out in the opening editorial of the very first issue ; and we must congratulate with joy and gratitude our Los Angeles colleagues, the Editors of *Theosophy*, for the fidelity to it with which they have laboured in the service of the Theosophical Movement inaugurated in 1875 in New York by H.P.Blavatsky. No periodical has fought so valiantly to restore the integrity of the Movement which was smashed by forces of " wounded vanity " and by " a personal wish to lead " in 1893-95. They tried to dethrone W. Q. Judge and succeeded for a term of years, but nothing has been so efficacious as the work of *Theosophy* in restoring his glorious but calumniated reputation, to the great advantage of the students and practitioners of Theosophy. We salute—*Theosophy !*

H. P. B. once wrote :

> We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate—we hold that such a book does a real, substantial good.

Students of Theosophy everywhere will be interested to learn of the International Book House opened in Bombay a few weeks ago. In declaring it open the Hon. Mr. K. M. Munshi said that increased international contacts mean better mutual acquaintance and offer the best cure for the present conditions rooted in separateness and with every nation's hand raised against every other nation. He added that in the field of literature as in that of art, there is no nationality, there are no distinctions of race, creed or class. In whatever language literary men write, they form a community of brothers who understand each other and whose hearts vibrate with the pulsation of common humanity, the Minister of Law and Order declared. He pointed out, however, that the contact between India and the West from the point of view of letters had so far been one-sided. Shakespeare and Victor Hugo are as dear to an educated Indian as they are to an Englishman or a Frenchman, but Kalidas and Bhavabhuti have not yet touched the Western heart, nor have the teachings of the *Bhagavad-Gita* spread the consciousness of the supremacy of the moral law. International contact, therefore, offers India the opportunity of interpreting her message to the West. The Hon. Mr. Munshi expressed the hope that the International Book House would not be merely a commercial concern but would become a centre for the exchange of literary and ideological currents from all the nations. Students of Theosophy desiring to procure books and periodicals published in any part of the world and in any language will do well to communicate with the International Book House, Ash Lane, Esplanade Road, Bombay, India.

The folly of the position of pseudo-theosophy in regard to the teachings given out by H. P. Blavatsky is patent in a review by Mr. Duncan Greenlees of the new edition of *The Ocean of Theosophy* (*The Book World*, November 1937), for so faithful is *The Ocean* to those teachings that any derogation of it reflects disparagement directly upon the writings of H. P. B. Mr. Greenlees writes of it :—

> It was in its time a masterly summary of what could be understood of the teachings then first filtering through from those wise men who inspired and guided the founders of the Theosophical Society, and to whom they gave the title of Mahatma. If since those days much of the original understanding of such abstruse cosmology has had to be modified in the light of later guidance from similar sources, that cannot detract from the value to the serious student of such pioneer work.

This is naïve ; but Mr. Greenlees may be forgiven for it is clear that he does not know what the philosophy of Theosophy is, what the stand H. P. B. took about the Mahatma Teachings and how she herself countered the false presentations of Mr. Sinnett, Mrs. Laura Holloway and others during her own lifetime. Neither the Teachings of H.P.B. nor their summary in *The Ocean* have " had to be modified ". They have, it is true, been modified, twisted and distorted beyond recognition by individuals calling themselves Theosophists. That is the misfortune of the Adyar T. S., but it does not affect the original teachings themselves which stood and stand to-day in no need of embellishment, trimming down or correction.

What H. P. B. gave out forms a wholly consistent and a truly grand system, based upon uninterrupted tradition stretching back for countless years.

What Masters Themselves have said about H. P. B.'s writings is on record ; also Their opinion

about *The Secret Doctrine*. But most members, including many officers, of the Adyar Society know nothing about the Teachings of H. P. Blavatsky. Those who say that Mr. Leadbeater and Mrs. Besant taught what H. P. B. taught do not know what they are talking about. Most of such people are ignoramuses ; others falsify. They would not be making such irresponsible statements to-day if Mrs. Besant had stood by her position in 1891, when she wrote :

> By Theosophy I mean the " Wisdom Religion," or the " Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. Blavatsky. Knowing what she taught, we can recognise fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere.

In this connection we would draw our readers' attention to two articles, " On Pseudo-Theosophy " by H.P.Blavatsky in THE THEOSOPHICAL MOVEMENT for June 1935 and " Pseudo-Theosophists " in THE THEOSOPHICAL MOVEMENT for December 1934.

Indiscriminate charity may do great harm, not only in encouraging mendicity but also in tempting exploiters to the depths of moral debasement. Pseudo-charity has become a " racket " in the U.S.A. *The Survey* for September disclosed means employed in New York to coax funds for bogus charities. Over 300 professional " telephone salesmen " for fictitious charitable enterprises are said to have been operating at one time in that city, some of them averaging $125 (over Rs. 300/-) a week in commissions. Representing himself as some prominent person, such a salesman makes his appeal for coal for a poor widow, an outing for a crippled child, or what not, gets the promise of a cheque and sends a messenger for it. One woman for a time netted herself $1,000 a month in the name of a non-existent Jobless Actors' Relief Association.

H. P. B. warned against the collective giving of money " half of which sticks to the hands it passes through ". The fraction is sometimes far larger. One case is reported of a " home " receiving just 5 per cent of the funds collected in its name.

Reputable social agencies do not employ " promoters " to raise funds on a commission basis, but the Theosophical ideas of physical charity are not met by writing a cheque to any organization, but by *personal* efforts in behalf of those who suffer. And the highest charity is not effort to remove surface effects but to strike at the root of evil by spreading the true ideas.

> The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. (*U. L. T. Pamphlet No. 31*, p. 14)

Mr. Charles Morgan takes a detached position on the recent questionnaire of the *Left Review* which called forth from many writers a vehement denunciation of Fascism :

> In politics, I care chiefly that a man's thought be not regimented or his art censored, and that he may live as he pleases so long as, within a rule of law he has shared in making, he offer no violence to the health or integrity of others.

He repudiates " the false belief that the only alternative to a tyranny of the Right is a tyranny of the Left ".

Mr. H. G. Wells, also refusing to take sides on the war in Spain, puts his finger on the root of much of our modern difficulty. Pointing out that the intervention of Italy and Germany in Spain "has been greatly facilitated by the stupid confusion in the British mind and will ", he declares that " the real enemy of mankind is not the Fascist but the Ignorant Fool ".

Much the same idea was voiced by the long-pre-Fascist German writer, Schiller : " Against stupidity the gods themselves strive unvictorious."

Under Karma people have the government which they in the mass deserve. Fascism could not overwhelm a nation of virile, independent thinkers. The law of supply and demand works : even Æsop's frogs received the type of king which they demanded. A nation of individuals desirous of having their thinking done for them itself calls the dictator into being and keeps him in power—at a cost of mental stagnation and moral atrophy which no nation can afford. As a self-conscious being man has the power to choose and the responsibility for the resulting effects. He may surrender to another his power to choose and thereby forfeit his own chance to grow, but he cannot evade responsibility for the acts of his proxy. The totalitarian state—Fascist, Nazi or Bolshevik—is a menace to the human soul, but it is the product of its victims. It can be shattered only from within—by the awakening in the torpid masses of the sense of human dignity and the urge to liberty. One of the great missions of Theosophy is to put into motion the ideas which have a regenerating influence ; awakening men's minds to their responsibility, Theosophy is able to heal the wounds caused by past errors. Dictators are therefore not the friends of Theosophy.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF ; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*", and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate ; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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